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When the Moros learned of Uanti's death, they returned to burn the church and take captives. However, the people were informed before the Moros arrived. They piled many big stones at the top of the bluff, overlooking the path which the Moros had to take to reach the barrio. When the Moros started up the path, the stones were rolled down, frightening them away. In three months the Moros were back at Bonbonon. Again the people had been forewarned of their raid. Gorio, Uanti's son, was prepared. The people now had a small cannon, purchased from Boholano peddlers, loaded with powder, rice husks and a pearl wrapped in a cloth. The cannon was aimed at the Moro praos in the bay below and fired. "When the cannon exploded everybody was surprised because the ten praos of the Moros were all wrapped in fire. Most of the Moros jumped into the sea." It was said that this incident led the Moros to believe that Uanti was still alive and that they never returned to Bonbonon.[42]

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It was these constant Moro attacks that led to the selection of the present patron saint of Siaton poblacion. Borja (Borca), the third parish priest of Siaton, and the first to visit Bonbonon, suggested that the people should choose San Nicolas de Barri as their patron saint. "For according to the priest the saint

[42]The Gadiane manuscript lists thirty-one men who became capitans, or later tenientes under the Americans at Bonbonon. Three or four families furnished most of the leaders such as Paladar, Jandug, Janala, or Pagules.

held and Francisco Sugboanon, nicknamed Escongyawa ("Escong the Devil") was elected capitan. Francisco's last name, Sugboanon, means he was a Cebuano, which is the first indication in Gadiane's history of emigrants from Cebu in Siaton. About four hundred people are said to have moved from Mangudkod to Kalumpang. However, not all of the settlers left Mangudkod.[48]

When the people settled at Kalumpang the office of cabeza de barangay was installed for the first time and the tribute was increased to seventy centavos (thirty-five cents) according to the Gadiane manuscript. A road was built from Kalumpang to the beach to replace the old footpath that followed the Canaway River bank. The present site of Siaton poblacion was then "covered with trees, tall grass, and swamps. Wild pigs, carabaos, and deer lived there."

The fear of Moro raids continued among the people. A stone watch tower (called Bantayan or Baloarte) was built at the beach near the Canaway River mouth. The men from Kalumpang took turns watching for Moros from this tower. How disturbing a force the Moros must have been on the daily life of the people in this area is illustrated by the following paragraph from the Gadiane manuscript.

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[48] After Capitan Pinando came Intoy (1803-04); Monty (1805-06); Alfonso (1807-08); Semforoso (1809-10); Cruz (1811-12); Jantoy (1813-14); Abang (1815-16); Etib (1817-18); Francisco Sugboanon, nicknamed "Escongyawa" (1819-1820).

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In case Moros were sighted the watcher would sound the alarm by using a big sea shell called Budyong. The sound of this shell could be heard in all parts of Kalumpang. The people in those days were always ready to flee when the Budyong was heard. They always had their carabaos saddled and their belongings packed so, at any moment, when the Moros came, they could quickly escape to the mountains with their belongings and carabaos.

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During this period another Moro captive from the locality escaped his wardens. Once home he told how the Moros made him fight "like a cock in bulangan (cockpit) with other Moros." He was finally freed by his captors because he won so many of his fights.

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Another stone watch tower was built at Baybay, at the mouth of the Siaton River. One old informant of Naga remembered stories from his childhood about the Moros.

The watcher would blow his Budyong when he saw Moro boats. The people, on hearing the sound, would get their spears and bows and arrows and go to the beach to meet the Moros...I once heard a story about the Moros when I was a small boy. This was before the tower was built at Baybay and watchers posted at the beach. Then the Moros could land freely there. There was a woman who lived near the tower. One day she was weaving abaca unaware that Moros were landing at the beach. In those days whenever a toko [large house lizard] made a noise, we would ask them: 'Will it rain today: Will it not rain today, etc.' Whatever we said when the toko made its last noise was supposed to come true. This day the woman asked a noisy toko: 'Will the Moros come today: Will the Moros not come today, etc.' The toko stopped making noise on the question: 'Will the Moros come today.' The woman then looked into the silong [the space under the raised house] and saw the Moros.

The Moros were surprised that this woman knew they were coming and asked her how she knew. She told them about the toko. The Moros took the toko with them in a piece of bamboo from the loom they destroyed. But they let the woman go free.

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of, and all the plantations in some districts were burned. I have heard that there were about 100 [sugar] plantations burned.[152]

When Colonel Smith arrived in Bacolod his troops fought the Babailanes. Some of the engagements between the Americans and the Babailanes were more than mere skirmishes. For example, Smith's troops attacked a Babailane camp near Bobong, western Negros, with the result that they lost 60 of their men while 300 Babailanes and two of the "generals" were killed. The continued lack of law and order in western Negros was one reason why many Bacolod leaders requested a provincial status for the island when William Taft visited them in 1901.

Colonel Smith wrote that after the Tanjay revolt, Negros Oriental was peaceful "if an unsuccessful raid of Tulisanes [Babailanes] on the pueblo of Siaton be excepted."[153] This raid Cadiane vividly describes, furnishing one of the most detailed accounts available of the southern Babailane movement. According to Cadiane these raids occurred during 1898 and 1899 and the Babailanes came from Tolong. They probably originated in western Negros and crossed to Tolong by way of Kabankalan.

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In 1898 the Babailanes marched along the coast of southern Negros with the alleged objective of capturing Dumaguete. Their dress varied. Some wore striped clothing

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[152] Philippine Commission Report, II, 1900, p. 414.

[153] War Department Report, I, 1900, p. 252.

called Riadillo while others dressed in priest-like robes with belts or ropes of a red cloth called Condiman. Every man wore a red and white ribbon across his breast; they carried flags of the same colors. If the Babailanes met Filipinos with their shirts outside their pants they were punished. This habit was considered by the Babailanes a symbol of subservience to the Spaniards. They were armed with spears, bolos, daggers and bows and arrows.

When the Babailanes reached Barrio Mantuyop they encamped and sent two messengers to Siaton to tell the people that they wished to be met at the municipio. Food was ordered to be prepared for them. The people of Siaton, frightened and confused, did as they were told. When the Babailanes approached the poblacion plaza they knelt on the ground, lapping their hands. The people in the poblacion also knelt on the ground until the Babailanes reached the church.

The Babailanes had many amulets. Cadiane writes that they pasted a piece of paper to their forehead as an anting-anting (amulet) to make them invulnerable to bullets. Morris said some had an amulet (design unknown) which did not work if the individual cried out when shot! For the amulet to be effective the person had to remain silent when shot.[154] Anting-antings were common among such bands in the Philippines. Amulets were common before the Spaniards' arrival, with the spread of Catholicism in the Philippines.

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[154]Morris, op. cit., p. 25.

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The wearing of scapularies, amulets, etc., blessed at Roman Catholic shrines, would seem to have given the idea added sanction during the Spanish regime, and the anting-anting of today has words of sacred significance and figures of the Virgin or crucifix (frequently drawn in rude style in ink on a ragged breastplate of cheap cotton cloth), besides meaningless words and figures of beasts which date back to pre-Catholic days..."[155]

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A carabao had been killed the day the Babailanes arrived in Siaton because it had gored a man. When this meat was offered to them they refused, explaining they did not eat meat on Wednesday, probably a reinterpretation of the Catholic custom. The next morning, without disturbing the residents, the Babailanes left for Dumaguete. News of their movement toward the city threw the people in Zamboanguita, Dauin, and Bacong into confusion. Messengers were sent from Zamboanguita to Dumaguete notifying the officials of the Babailanes pending attack and requesting troops for the protection of the community.

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Fifty armed tiradoras (sharpshooters) were sent from Dumaguete. They met the Babailanes at Barrio Bulak (Bacong) and "herded them like sheep until they arrived at the school building in poblacion Bacong." The Babailanes were kept in the building all night. Gadiane does not report what fate befell this group, although he mentions negotiations were carried out with the new governor of Negros Oriental "for this was already the time of the revolution."

[155] LeRoy, The Americans in the Philippines, II, pp. 214-5, footnote No. 1.

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revolution." He states that a number of important people of Tolong (Sta. Catalina) and Bawayan (Tolong) had joined this group of Babailanes. 175*

In July, 1899, when Santiago Tayko was capitan of Siaton, another wave of Babailanes swept along the southern coast of Negros. The group again came from Tolong, robbing and burning as they moved eastward. These Babailane were under the leadership of Rufo Oyos, the right-hand man of Isio. Felipe Tayko, then the chief of police, had requested help and thirty-two tiradores had come to Siaton under the leadership of Meliton Larena, chief of the first district of southern Negros.[156]

Cadiane describes the Babailanes attack on the poblacion. 175* 726

> When the tiradores arrived, two policemen were sent to Barrio Giliga-on as spies where the Babailanes were encamped. After three days they sent another civilian (Anastacio Mariano) for they had not heard from the two policemen. He had told the authorities that the Babailanes would not harm him because his wife was from Bayawan. When Anastacio reached Barrio Maloh he heard that the two policemen had been captured while sleeping in the municipio of Giliga-on. At Barrio Cabangahan he met ten persons fully armed and

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[156] After the establishment of the Republic of Negros, the island was divided into districts. Siaton was included in the first district, not the second as stated in Cadiane's manuscript. Negros Oriental was divided into three and Negros Occidental into four districts. Wilcox, op. cit., p. 232.

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> with their shirts inside their trousers [a sign they were Babaylanes]. These men were friends of the spy. They told Anastacio their chief was Rufo [Oyos] from Negros Occidental and that they were fixing their things in Giliga-on and planned to reach Siaton the following morning at eight o'clock.

Just before midnight Anastacio returned to Siaton and gave the alarm. The bells of the church were rung so the people would know the Babaylanes were nearing the town. The people were confident the soldiers would protect them and made no plans to escape to the hills.

The following morning the Babaylanes and soldiers faced each other at the foot of Pangligiran hill. There were about 2,000 Babaylanes armed with rifles and carrying red and black-colored flags. Two flanking movements were made by the Babaylanes, one over Pangligiran hill, through Caticugan and another toward the beach in order to enter the poblacion from the south. Fearful of being surrounded the soldiers retreated to the convento. That afternoon the Siaton forces ventured from the convento, attacking the Babaylanes who were burning the poblacion marketplace, particularly the Chinese stalls. The soldiers were forced back by the looters and spent the night in the priest's residence.

By now the confidence of the local people in their soldiers was gone.

> When the people heard the firing of the guns they left their houses, carrying nothing except the clothes on their backs. They ran without any destination. Those from the south ran toward the north. Those who lived in the north ran toward the south.

> Those who lived in the hills came down to the valley and from the valleys the people ran to the hills. There was chaos everywhere. Many of the people were not properly dressed and everyone was frightened.

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After twenty-four hours of fighting, an American troop ship anchored off Siaton's coast. Before the American's could disembark the news of their arrival reached the Babailanes who retreated westward. "They looked like peddlers of clothes for they were carrying big bundles of clothing they had stolen from the Chinese stores." This raid ended the activities of the Babailanes in southern Negros.

They continued, however, to plunder settlements in Negros Occidental; in 1901 Isio's group attacked La Castellana and Sagay.[157] Isio's followers suffered a serious set-back by a Philippine constabulary attack on their headquarters in 1902. For a few years Isio was inactive but he began new raids in the vicinity of Isabela in 1904. Not until August, 1907, was Isio captured, imprisoned in Manila where he later died.[158] Evidently the officials feared new outbreaks in Siaton after the last Babailane raid for the American soldiers stayed in the poblacion for seven months and the people enjoyed a brief period of prosperity.

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[157] Senate Document No. 4243, p. 1789.

[158] John R. White, Bullets and Bolos: Fifteen Years in the Philippine Islands. New York, The Century Company, 1928. This book gives a detailed account of the military operations, directed by White while a Constabulary officer in Negros, against the Babailanes in Negros Occidental.

Negros, landing at both Bacolod and Dumaguete.[169] There was some resistance to the enemy at Bacolod but the Japanese occupation of Dumaguete was affected without any opposition. 175*

In a short time Japanese forces were stationed in a number of poblacions in Negros Oriental, including Siaton.[170] There were never more than forty Japanese soldiers billeted at Siaton. In fact, southern Negros was never completely under the control of the Japanese; Filipinos freely roamed the interior part of the island. Single soldiers or small Japanese patrols did not venture far from the poblacions or larger barrios along the National Road. In southern Negros Japanese forces were stationed only at Tolong and Siaton; from these operational bases patrols were sent out to the surrounding territory.

Little fraternization occurred between the Japanese and Filipinos in Siaton; no children were born of Japanese soldiers and Filipinas. Contacts between the Filipinos 175* 726

[169] James and Ethel Chapman, Escape to the Hills. Lancaster, Pennsylvania, Jaques Cattel Press, 1947, p. 48 and Baclagon, U.S., op. cit., pp. 218-20; 258-65.

[170] A detailed history of Negros during the last war is beyond the scope of this chapter. The following books, including the Chapman's account, give vivid accounts of life on the island: Alice F. Bryant, The Sun Was Darkened. Boston, Chapman and Grimes, Inc., 1947; Dominador Y. Zaragoza, Defiance: The Human Side of the Negros Guerrillas, Free Negros Printing Press, Bacolod, 1946; and Elizabeth H. Vaughan, Community Under Stress: An Internment Camp Culture, Princeton University Press, 1949. The Chapmans were members of Silliman University faculty while Mrs. Bryant was the wife of the manager of the Pamplona coconut plantation. Zaragoza was one of the leaders of the Negros guerrilla movement while Vaughan's study is a sociological analysis of the culture of a Bacolod internment camp when she was imprisoned during part of the occupation.

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and their conquerors were very few and these usually only of an official nature. A former mayor of Siaton did collaborate with the Japanese and he was nearly killed by Filipinos after Liberation. However, his association with the Japanese was soon forgotten by most of the people. He ran for mayor in 1951 and lost by only a few votes.

In August, guerrilla units were organized in southern Negros. The guns which had not been surrendered to the Japanese, who had ordered all evacuees to return to their homes, were distributed among the guerrillas. The first unit in Siaton was composed of seventeen men. The unit, at the start, was kept small because of the lack of firearms. Volunteer guards were appointed as messengers to relay news to other units. Committees were organized to maintain law and order in the areas outside Japanese control. A Free Government of Negros Oriental was organized and efforts were made to maintain some of the usual functions of the provincial government. In 1943 the schools were re-opened in southern Negros.[171]

A Naga resident tells of the Japanese occupation of Siaton.

> I was at a tabo [gambling group] in Barrio Caticugan when I knew the Japanese were in the town because they were machine-gunning the poblacion. I went up Bangigiran hill and looked over the town. When the Japanese were about to leave, they machine-gunned the hill because there were others there. They thought we were guerrillas. The next morning many people from the poblacion came to Naga to live.

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[171] Aquilino L. Layague, "The History and Evaluation of the Schools of Free Negros Oriental During the Japanese Rule." Unpublished masters thesis. Dumaguete, Silliman University, 1948, pp. 23 and 27. Typescript.

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When the Japanese were living in the poblacion there were always guerrillas passing through Naga. They told us to leave Naga and I said: 'I shall leave soon' but I never did. Whenever I heard shooting in the poblacion I hide in the forest.

One time I was paid by a man from Dumaguete to carry a sick man to Sitio Sacsac. I passed through Caticugan, Datag, and Canaway. On my way home I met a Japanese patrol in Balsa with a Filipino guide who was my friend. When i was near them I stopped, folded my hands, and bowed. The Japanese soldier asked me if I were a guerrilla. I said: 'No, Senor, I am just a worker, plowing my fields.' The Filipino guide of the Japanese finally motioned me to continue on my way.

In many parts of the Philippines during the occupation conflicts developed between the various guerrilla groups. Each wished to increase their own power with little regard for what was best for the country. This was true of the guerrilla groups in southern Negros. One young guerrilla leader of Siaton stated in his autobiography (written at my request):

> Some more powerful guerrilla units tried to assimilate and disarm our organization in Siaton. There was a time when another guerrilla unit came to our territory to disarm us. When they arrived we could not be found for we had dispersed. They were not able to locate us. Later Major Placido A. Ausejo came out of hiding and assumed the task of unifying the different guerrilla units. He was the only ranking Philippine Constabulary officer in southern Negros so it was logical that he assume command. As we were being assimilated the civil volunteers were given a chance to join, formally, the unit. All of them did not consent to joining the new unit organized by Ausejo.

The guerrilla units were often quite demanding and dictatorial with the people. In fact, some of the inhabitants of Siaton poblacion felt the guerillas were worse than the Japanese. The guerrillas were usually divided into "bad" and "good" categories. One barrio resident reported:

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During the harvest the guerrillas went as far back as the mountains to get their share of the crops. I was one who carried their share to the barrio lieutenant's house where the food was stored. Whenever the guerrillas went to the fields to divide the crops we could not say no even though we had other work to do. We had to obey them. At night we thought we would not live until the next morning--with danger from the guerrillas and the Japanese. During this time, if we had no corn, the guerrillas told us to give them anything we had--like igao [an edible wild root] or bananas. Sometimes I was told to go to their camp to help them pound igac roots. Sometimes I did not want to go but I had to go. We continued to plow and our crops were divided by the guerrillas.

The Japanese in Siaton moved to Tolong during the last part of the war. They stayed here for about a month and then returned to Siaton. One night, after burning the municipio and the dispensary, they left on a ship which had anchored offshore.

American forces invaded Negros March 29, 1945, having landed on Cebu two days earlier. Troops stationed in Siaton camped on a small knoll about a mile from the poblacion. They did not stay very long and evidently did not make much of an impact on the Filipinos. The American soldiers were rarely discussed by the people, although several dances were given in their honor in poblacion plaza.

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With the liberation of Negros, Fidel Tayko was appointed mayor by the national government and re-elected in 1948. In 1946 the elementary school in the poblacion was rebuilt with a grant from the United States-Philippine War Damage Commission.[172] A bamboo and nipa municipio was

[172] The United States-Philippine War Damage Commission was created by the Philippine Rehabilitation Act of 1946 with $120,000,000 for repairing or rebuilding roads, bridges, schools and other public installations.